RAGGED SCHOOL UNION QUARTERLY RECORD.

APRIL, 1878.

MISSION WORK IN BELLEVILLE, PARIS.

MANY of our readers know much of Paris, and in the present year, which will be made memorable by the great International Exhibition on the Champ de Mars, will renew and extend their knowledge of that justly-famous city. Such buildings as the Tuileries, the Louvre, the Palais Royal, the Notre Dame, the Tomb of Napoleon, Arc de Triomphe; and such thoroughfares and places as the Avenue des Champs Elysées, Place de la Concorde, Rue de Rivoli, the Boulevards, &c., are the A B C of Paris to every visitor. But few, very few care to cultivate acquaintance with Montmartre or Belleville, for these were the centres of the Communists, who did their utmost, as recently as 1871, to overturn society as well as to destroy their beautiful city. Belle-ville!! The sound is attractive, and the locality in some respects is attractive too, for it is the highest spot of Paris, and from it the city can be viewed with almost panoramic advantage; it is, too, the most healthy part of the metropolis. But in spite of its pretty, musical name, its commanding elevation, and its sanitary advantages, it is—*Belleville;* and that name is associated with all that is bad in the mind of the law-abiding French. It was the capital of the Commune, and that word is odious; and as to the "Communists," men speak of them with bated breath.

Soon after the Commune had been suppressed and the Communists crushed, it was our privilege to visit Paris. Of course the awful ruins of the Tuileries, Hôtel de Ville, and St. Cloud were again and again visited. Many buildings had been attacked but not destroyed. One of these specially took our attention. It was the Church of Ste. Genevieve, or, as it is often called, The Pantheon. A silver coin was sufficient to allow a couple of us to pass all barriers up to the gallery surrounding the

base of the dome. Here we noticed there were two independent domes, both constructed of solid masonry, one within the other, and we were told there was a third of a similar kind. On opening a door, we found ourselves outside the dome, with a magnificent panorama of the city. Another silver coin passed us up to the top of the dome, outside, where we stood looking through the great aperture around which had been a lantern, surmounted, probably, by ball and cross. But the lantern and all above it had been shot away by the Communists. In passing round the dome, inside and out, we noticed that the shot had penetrated the domes on one side, had passed through the interior diameter of 66 feet, and spent its force on the opposite side, somewhat injuring the beautiful painting by Gros. Our curiosity was excited to find out from whence the shots came, and we were not long in arriving at the conclusion that the guilty spots where the guns had been planted were Montmartre for certain, and Belleville almost as certainly. A few days after, when we had ascended Montmartre, we could see, from our observation outside the dome, that we were in a direct line with the shot-holes. No wonder, then, that the hate of priest and sister of mercy is so intense against the Communists. Happily there are some among the "few" who look upon these enemies of religion and social order as men and brothers, endowed by the Almighty with immortal souls, who will have to render an account of the deeds done in the body in the great judgment day. As ignorant men and erring brothers, and not as the detested Communists, Christian men and women have gone in among them, with their lives, as it were, in their hands, to convey the Gospel of the grace of God to those benighted people.

While on a short visit a few weeks since to the country home of Lord Shaftesbury, his lordship called our attention to a book entitled "The Story of Mission Work among the French in Belleville, Paris," by Louisa Clayton. The story is an account of what Miss Clayton saw and heard during a three weeks' visit to that not very attractive part of the French capital. The preface to the book is from the pen of Lord Shaftesbury, and dated as recently as December, 1877. The book itself was written as lately as last September. In it his lordship writes: "All the women in England may learn from these singular details how great is the power of the female sex over the mightiest and fiercest of the human race. 'A soft answer turneth away wrath;'

and so with these outcasts, manifest affection and a gentle manner abate, nay, conciliate opposition. A woman, ay, even a young woman, earnest, decided, persevering, rich in piety and common sense, with the love of Christ in her heart, and with a burning desire to impart it to others, becomes all but irresistible. I speak from my own experience, and from that of others more widely extended than my own, that, to penetrate the depths of ignorance and misery, to break down the barriers and prepare the way for better things, they surpass (I say it with every feeling of respect) all the ordained and unordained preachers put together, whether in town or country; and, surely, this assertion has seldom received a better proof than in the history of Miss de Broen's aggressive movement on rage, ignorance, suffering, and despair among the Communists of Paris."

"While those furious masses were still hot with the excitement of their own unheard-of outrages, and the tremendous, though perhaps inevitable severity with which they were put down—while they were in the midst of vengeance, blasphemy, orphanage, widowhood, and ghastly privations—this young lady, unguided, unprotected, and alone, began her marvellous and Christian career."

This career commenced just after the memorable siege of Paris, in 1871, and on a well-known spot, the grand old cemetery of Père la Chaise. But what a place! at such a moment!!

Miss de Broen and the friend who accompanied her little knew what awaited them by their visit to "God's Acre" on the east of Paris. Only the night before, above five hundred Communists had been shot there, and then fell into the long ditch-like grave that had been prepared for them. The dead were soon buried and out of sight; their last struggle was over; but oh, the living!

"A crowd of women and children surrounded the spot; some had brought a little black cross, bearing the name of the lost husband, or father, or son; some, wreaths of immortelles, as tokens of their loving remembrance. A few were silent in their deep grief, but the most uttered cries of rage and revenge."

To these poor victims of inexpressible anguish Miss de Broen ventured to speak a few soothing words of sympathy and kindness, not forgetting to tell that Christ Jesus came into the world to save sinners, and pointing them to Him as the only Comforter. Here and there were faint responses, which seemed to intimate that this Gospel was something like balm to these wounded spirits.

Whatever may have been the effect of these kind words on the minds and hearts of the mourners, there is no doubt that this visit to Père le Chaise led to a great change in the purpose and life's work of Miss de Broen. She returned to her hotel to tell her travelling companion "that God had put it into her heart to remain in Paris, and devote her time to these miserable people, for she felt that though guilty, they were not too bad for the love of Christ to reach them."

Her proposal was received with surprise, and many obstacles were brought forward, the chief one being the want of money to begin such a work. Besides, the *quartier* where the Communist lived was not considered safe. Even soldiers dared not enter its haunts, excepting in companies; and for a lady to attempt to go and work there was pronounced to be quite out of the question. But there seemed to have been some kind of affinity between this gentle lady and these law-defying Communists; these heterogeneous bodies combining, new compounds were formed (not chemical attractions); out of men-destroying and God-denying men and women were formed living, humble Christians—new creatures in Christ Jesus. Of this affinity the lady herself seemed cognisant, and described it when she said, "Ever since my childhood I have always felt a special love for the worst." No wonder, then, that when this lady, ofttimes alone, went among the people of Belleville, her influence was felt to be so irresistible.

These people were then suffering from the fearful retribution that had fallen on their husbands, their sons, and their brothers—the bread-winners of the family. They had been either shot or transported, while others, to escape such punishment, had gone as exiles to other countries. Their sufferings were made the more acute, because, society having been scared from the capital and the country, no work could be had, and food was at famine prices. Even the priests and sisters of mercy shunned them in their rounds of charity. And here it should be remembered, that in Paris there is no equivalent to our workhouse, and there are no poor-rates there. The parish relief, such as it is, is dispensed by the sisters of mercy, who give or withhold as they please. No one cared for them; they dared not say who they were, or where they lived. There was, however, *one* loving heart that yearned over them in their misery, and gave them a helping hand in their hour of need.

Miss de Broen had secured the loan of a room in La Villette,

and then went among the women, speaking words of kindness and sympathy, and when she had gained their attention, invited them to her room, where, for three hours' needlework, she would pay each woman fivepence, at the same time telling them that at each gathering she would tell them of the love of the Lord Jesus Christ to poor sinful men and women. This invitation was either not understood, or was not credited, for only three were present on the first occasion. Their report was made to their neighbours, and at the second meeting eight came to work, to listen, and to be paid. Thus began the Christian Mission work, upon an evangelical basis, in Belleville.

In parallel columns we show the effect of Christian effort, with God's blessing, on this the roughest of human material:—

JUST BEFORE THE MISSION BEGAN.

"At first these poor creatures were rough and sullen. Can any one wonder that they should have been embittered in spirit? Many had seen their little ones pine in the cold and hunger of the siege; others had lost all—husband, sons, and brothers, in the war, and in those last awful days of the Commune. All had known the patient agony of lengthened starvation, buoyed by false hopes and cruel treachery; some had taken the power of things into their own hands. Goaded on by pangs of hunger, or by feelings of patriotism (so called), they unsexed themselves for a time. Concealing weapons under their clothing, they attacked the soldiers unawares; some are said to have poured pitchers of petroleum down the cellar girds of private houses in Paris. But enough! let those horrible facts be buried in oblivion; only, let us learn from them the evil that lies hidden in the human heart when the passions are not only unbridled, but goaded on to swift and certain destruction."

AND AFTER A FEW MONTHS' WORK.

"Only a few months have passed, but what a change! Look now at the group of women gathered at the sewing-class. There is no sullenness, and no fierceness, but an earnest, nay, even a softened expression. Love has won their hearts; and best of all, the marks of a real change, through the inward working of the Holy Spirit, are seen in some of them.

These women began to tell at home what they heard at the Sewing Classes, then the husbands of the few who had them thought how they would like to hear it too. Finding that many of them really longed for Gospel-teaching, an evening meeting was arranged for them, in a borrowed room at La Villette. This room being near a thoroughfare, was soon filled, for passers-by came in also, until about 250 were assembled, many of whom were obliged to stand. Upon one occasion, a visitor was so struck with the earnest look of the men and women gathered there, that he said afterwards, 'I never witnessed a more interesting sight than that meeting, for the people came solely to hear the Gospel.'"

Such mighty results as these were not worked out with ease and comfort. They were the fruit of toil, anxiety, tact, and prayerful watchfulness. Madame Dugand, the wife of the French pasteur at Paris, with whom Miss de Broen lived during the first twelvemonth of her work, testified that "Miss de Broen worked with the energy of ten men, and had to bear all kinds of persecution." During this first year Miss de Broen laboured early and late, and yet her work increased. Requests for visits increased beyond all power of compliance; single-handed as she was, her heart became overwhelmed with the distress that daily came before her. She had to give up the care of the morrow, or even of the next hour, and live and work as it were moment by moment with simple trust in God.

While feeling the increased burden of the work, she was present at the service of the chapel in Rue Royale and heard read a letter from an English Independent minister expressing a strong desire to preach the Gospel to the Paris workmen; but the difficulties in the way seemed insuperable, and he asked God's people to pray that they might be removed and his way made clear. At the same time others had been praying that God would send more labourers into the Paris vineyard. This letter was taken as an answer to prayer, and at once Miss de Broen wrote to Mr. M'All, for that was his name, and so effectual was the lady's letter that within a few weeks both Mr. and Mrs. M'All were domiciled in Paris and commenced their mission services, first in one place with success, then opening another in a fresh locality; thus masses of the French were brought under Gospel influences. Miss de Broen and Mr. M'All worked in friendly co-operation without amalgamating the two missions.

The necessity of Night Schools soon pressed itself on these pioneers of civilisation, and with advantage they were started, not for children only, but for any, irrespective of age. Fathers and sons were sitting side by side spelling out words, and patiently learning to write. An amusing illustration is given of the good worked out by the Night School.

A woman, more than sixty years of age, was one of the scholars. When she first came she could scarcely form a letter, but so apt a scholar did she prove, that, after some weeks, she brought several half-sheets torn from old letters on which she had written anything she could copy, without any regard as to what it was about.

Some were recipes for cooking, others scraps from newspapers, while the remainder were Scripture extracts. The old scholar evidently saw from the teacher's expression of surprise that some explanation was needed, and she gave it thus:—"Ah! since I have heard about the good things from you, I no longer go to my neighbours to gossip, neither do I wish they should come to me, so I lock my door when my work is done; thus I have learned to read and write."

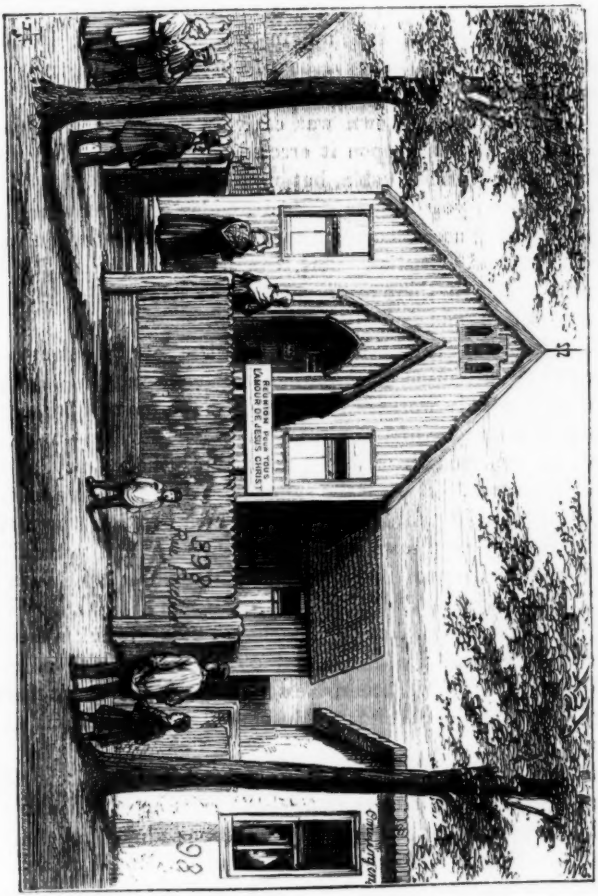
To lessen fatigue and expense, and to economise time, Miss de Broen removed from the home of Madame Dugand to Belleville, thus saving the three miles, twice a day, between Champs Elysées and the scene of her daily work. She had now the opportunity of inviting to her own home ladies from England to help her in her mission. From that time she has been aided by a little band of voluntary helpers. It is only an act of small justice to record here that, while the Mission is supported entirely by voluntary contributions, the household expenses of these lady missionaries are in no way a charge on the Mission funds.

The work extending, it was needful to secure the help of an evangelist—one able to take the Gospel services, and willing in any way to promote the welfare of the people. Such a person was found in one of the colporteurs at Paris, and has proved a very successful workman. He never gives relief; his success, therefore, rests not on that basis. His history is interesting. He was a native of Brussels; was a devoted Roman Catholic, and has gone pilgrimages of fifty miles barefooted; his necessity was at times so great that he has picked up a potato given to pigs, and made a meal of it. His health when young caused him to be an inmate of a hospital twelve times. His earnest prayer for years was that he might never become a Protestant; but a sermon he heard by a French pasteur in Brussels made a deep impression upon his mind, and he was led to study the Bible. He did so for ten years, still praying he might not become a Protestant. At last clear light entered his mind, his errors broke down, and some twenty years ago he ceased all connection with the Roman Catholic Church, and became a champion of the truth under the Protestant banner, preaching Christ, and Him crucified, as the only way to the Father. He thoroughly understands the French character, having lived in Paris thirty years, and witnessed the horrors of three revolutions. He is getting advanced in years, but there is a

freshness in his addresses, for he has great confidence in the power of God's Word, and draws his illustrations from the every-day life of the people, which is not only interesting to them, but thoroughly understood by them. He conducts two services on Sunday, and two in the week evenings, and his congregation is generally composed of three hundred men and women. The social, moral, and religious results of all this work is beginning to be recognised even by the police, who only value it from a social point of view. They now frequently declare to these workers, "You are helping us; you are moralising the people; there is improvement already; it is a good work." Nevertheless these poor people have to suffer for their improved character. To be known as *Evangeliques* (Gospellers) is no light matter. Even those who own to reading the Bible have to count the cost. Their path is by no means easy, but often beset with persecution. One of the sisters of mercy coming across the path of a "Gospeller," told her that if she went any more to hear the Gospel she would receive no more relief. The Gospel had been really received by her, and her reply was, "I do not mind; the Gospel is dearer to me than your gifts." In many cases in this time of poverty it can be truly said, "they have received the Word in much affliction, with joy in the Holy Ghost." "Ah!" said one who had often been in want of food and sometimes in danger of starvation, "it is so different to bear hunger with Christ, and to bear hunger without Christ." At the close of one of the meetings a woman stayed behind. She was evidently under deep impressions, and asked earnestly, what she must do to be saved. It was the first time she had heard the Gospel, and of her own accord she knelt down and prayed for mercy. Three or four weeks after she found mercy and became a converted woman. Some time after, one of the workers, not knowing her history, asked her if she understood the Gospel. "Ah!" she replied, "I see you don't know. *I found my fortune here*," and yet she was so poor as to be often in want of food.

Mission work among the French differs somewhat from that among the English. The poverty of the former is not the result of either drunkenness or idleness. Drink is not there the curse which it is with a similar class in England. The beverage of the French workman is the light red wine of the country, which has none of the stupefying effects of malt liquor when taken to excess.

Unwillingness to work is not an evil among the French. As a people, they are naturally industrious; most of the women have learnt some trade while young, and are thus able to do something



towards the support of the family. The great cause of French poverty is the want of employment, and at this time is sorely felt, and in no part of Paris is this pinching so great as at Belleville,

for that is the *quartier* of the great city where the workpeople live, estimated at 50,000.

When the Mission had been in operation five years, the results, socially, morally, and religiously, were such as to lead those managing it to conclude their work was no longer to be considered a tentative experiment, but an institution that had been pre-eminently useful, and should be placed among those recognised by society and worthy of support. The first great step taken to provide a home of its own was early in 1876, when a piece of land was secured, and upon it erected an iron room. Its address at first was 398, Rue Puebla, but now altered to No. 32. In the middle of that year it was opened amidst great local rejoicing. It gives seating accommodation for 400 persons, and when wanted for divisions of Christian effort, can be easily divided by thick curtains, and then there are separate rooms for Girls' School, the Infants' School, and for Mission Meetings.

The poor ragged children of Belleville, thorough street arabs, have had the attention of these ladies almost from the beginning. Later on two lady workers found a considerable number of these neglected children, and invited them to a novelty—a kind of school in the open air. This quite tickled their fancy, and met their preference. During the summer two classes were held, one for boys, the other for girls, and when the cold weather set in they were just as pleased to be both sheltered and warmed. In this way they became incorporated with the Sunday School and the Night School. About 150 children attend the Sunday School, and 100 girls attend the Day School. Twice a week a dinner is given of soup and bread to about 40 destitute children. Their grace is: "Heavenly Father, bless this meal, and grant that we may all become Thy children, through the love of Jesus Christ. Amen."

Paris has its counterparts of London, for behind the showy shops in the grand streets there are courts crowded with poor, hidden away from public eye, their existence almost ignored; and when the women are seen in the streets, their clean and tidy appearance is such that no one would have the least idea of their struggles with poverty. There are, however, deeper depths of wretchedness, for Paris has its Seven Dials as well as London. Some twelve years ago Napoleon, with a view of giving the people employment, cleared fifty-five acres of all the huts in a part of Belleville, and converted the site into the beautiful park of Buttes-

Chamont, but unfortunately no houses were provided for those ousted from their homes; they therefore took refuge in streets already full. Overcrowding, indecencies, low health, and crime followed in the wake. The streets and alleys of this part, always narrow, seemed less wide with a more dense population. The formation of the picturesque park did not get rid of the dregs of society, but rather aggravated the evil, by compelling larger masses of people to live on a more limited area.

Such are the people among whom our lady friend elected to labour. Nothing could be effectually done for the amelioration of this people apart from the Gospel; but it was evident the Gospel must have handmaids in the form of employment, education, better homes, and health restoratives; hence, a Medical Mission is carried on at 12, Rue Piat, four mornings weekly, and while the patients are waiting to take their turn to see the doctor, the Evangelist finds a very favourable opportunity to give in all its varied attraction the old, old story of man's ruin by sin, and his recovery by Christ, and Christ only.

The following are the principal branches of the Mission as now carried on, and may help those of our readers to make a useful visit should a favouring opportunity offer:—

I.—Medical Mission, 12, Rue Piat,

open on Monday, Tuesday, Thursday, and Friday, at Ten o'clock a.m., where consultations and medicine are given gratis. The Gospel is preached. The names of patients are entered in a book, and they are visited in their homes. A Christian lady nurse greatly needed.

II.—Gospel Meetings

at the Iron Room, 398, Rue Puebla, close to the Buttes de Chamont, and to the Rue Belleville, on following days:—

Sunday	Afternoon	3.30	Monday Evening		8
	Evening	8.30	Thursday Evening		8

Christian friends are cordially invited to attend and speak a word for Jesus in French or by translation, at any of the meetings in connection with the Mission. Easy of access by two different omnibuses, one passing the Iron Room, another stopping at Rue Belleville.

III.—Sewing Classes

at the Iron Room are held twice a week, Tuesdays and Fridays, from one to four o'clock (with the exception of the summer months) in the afternoon. The object of this is to provide employment for those who have none, and for the aged. They are opened and closed by singing of hymns, study of the Scriptures, and prayer.

IV.—Day Schools in the Iron Room.

V.—SUNDAY SCHOOLS at five o'clock p.m.

VI.—NIGHT SCHOOLS four times a week for Girls and Boys.

VII.—VISITATION OF THE SICK AND POOR
at their homes. The Evangelist, Bible-women, and Lady-helpers are always well received and have much encouragement.

VII.—DISTRIBUTION OF GOSPELS AND TRACTS
at all the Meetings, and also in families.

Bibles and Testaments sold at a low price.

All the Meetings are carried on during the summer except the Sewing Classes.

Should any of our friends desire to correspond with the Lady Superintendent, or send her a gift, they can do so by addressing all letters, MISS DE BROEN, 21, Rue Piat, 16, Villas Ottoz, Belleville, Paris.

ILLUSTRATE YOUR TEACHING.

THERE are several inlets to the mind, and perhaps "eye-gate" is the readiest, the most accessible, and the shortest route. Parables, or mental pictures, are excellent, and all good teachers freely employ them; but these are for mental eyes, whereas we refer to the natural, the physical. Of all the senses, that of sight is in most frequent and continual exercise. By it the mind enriches itself with the greatest variety of ideas from objects of nature and art, in the least possible time, and at the least possible cost. Artists' pictures are good, invaluable, indispensable, and all good teachers freely employ them; but there is something better as a means of conveying correct ideas to a child's mind, and that something is the thing itself represented by the pictures. It is good to have a correct portrait, but how much better to see the living original! In Pestalozzi's early school the master was teaching from one of a series of engravings, the subject of which was a ladder. The lessons consisted in naming the parts, describing the structure, the use, &c. Through the schoolroom window one of his scholars saw a real ladder, and asked if that would not be better than the picture. He was answered by reference to the easy convenience of one as compared with the other. One was close handy, while the other was outside in the yard. But the next day the picture had for its subject a window, and while the lesson was being given the same little fellow called the teacher's attention to the real window in the room. Pestalozzi and his helper talked over the boy's remarks, and Pestalozzi at once said, "The boy is right—the reality is better than the counterfeit." From that time lessons were given from real objects.

By means of real objects religious truth has been pressed home upon the mind and heart most effectively. An American minister having great difficulty to eradicate a false notion from the mind of one of his hearers by the ordinary mode of teaching, resorted with good effect to object-teaching, thus:—

"Well, Cato, what ground have you for believing yourself a true Christian?" said a minister one day to an old coloured man, whose life was not in harmony with his profession.

"Been *baptized*, massa," replied Cato, placing a marked emphasis on the word baptized.

The minister vainly tried to convince Cato that *mere* baptism could not make him a Christian. Cato was stubborn on that point, for he had been taught that the water of baptism cleansed the heart of its sinfulness. He believed in baptismal regeneration.

Just then a happy thought struck the minister's mind. He led Cato into his study, took

AN EMPTY INK BOTTLE

from a shelf, and holding it up, said—

"Cato, do you suppose I can clean this bottle by washing the outside with water?"

"No, massa; you must wash de inside too, if you would have him clean," said Cato, with a grin of self-approval.

"Very good, Cato," rejoined the minister; "now do you suppose that water applied to the *outside of the body* of a man can cleanse sin from his *heart* which is *within him?*"

"I see it now, massa, I see it, "said Cato, placing his hand upon his brow. "My heart be like the inside of dat bottle. Baptism no cleanse de *inside*. I will seek de power of de Holy Spirit to make my heart clean inside."

Thus, by means of an old ink bottle, did this worthy minister overthrow Cato's faith in the dogma of baptismal regeneration, and led him to seek that inward washing of which baptism is only a symbol.

By the free use of illustrative teaching, the schools would become popular in the locality, and the teaching increasingly effective. There will in every school be much of the hard work, almost amounting to drudgery; but the friction of the machine will be wonderfully lessened by the abacus, the blackboard, the engraving, the diagram, the lantern, and, last of all, by "the ladder" and "the window" themselves—real objects to be seen and handled, and the working of which can be explained and tested by, in some cases, their own action.

It would greatly help a teacher and his class in giving a lesson on

the pulley, to show a good-sized diagram of it, or, what would be infinitely better, to have the pulley itself—the fixed one hooked to the ceiling, the movable one below, with the ropes, &c., and then to show how, in fact, a 4lb. weight will counterpoise or overcome the resistance of the 56lb. weight. The intense interest the class would take in the lesson would surprise the teacher, gratify the parents, and popularise the school.

It may be said the idea is good but impracticable for want of the models, the objects, the diagrams, or the lantern. To a teacher determined to realise the idea, the impracticability is not so insuperable as imagined. A little ingenuity will furnish many a useful object, and a little inquiry will discover many aids that can be had for very little more than the cost of the trouble. Co-operation with others like-minded will open many facilities for obtaining help in the form of lectures on varied subjects, all tending to act as a lever and fulcrum to elevate the mind, and increase, like the pulley, the power of the teacher for his scholars' welfare. Mr. Gent, of the Ragged School Union, has lanterns and diagrams he could lend at little or no cost to any Ragged School teacher; and other persons would be equally ready to aid *the teacher determined to make himself a power in the school.*

"If at first you don't succeed,
Try, try, try again."

FOX COURT RAGGED SCHOOL:

ITS HISTORY AND ITS WORK.

THE accompanying engraving introduces us to the Fox Court Ragged School as seen at night. This school is within two minutes' walk of the main thoroughfare of Holborn; it has for the past thirty-two years been carrying on unostentatiously the good work amongst the poor and ignorant masses inhabiting the densely crowded labyrinth of courts, alleys, and byways which occupy an area of nearly fourteen square acres between Gray's Inn Road and Leather Lane.

It is not surprising that this locality should be designated the fever den of London, when it is known, as stated by Mr. L. H. Isaacs, in his report on this district to the Holborn Board of Works, that 239 houses contain 1,019 working men's families, making a total of 3,661 persons. Such a neighbourhood as this, it will be well understood, presents a suitable field for Ragged School work.

At the outset a few words may with interest be said as to

The Locality.

Entering Gray's Inn Road from Holborn, the first narrow turning on the right is Fox Court, which opens into Brooke Street; there is nothing in its outward appearance to attract attention, but, like

many other nooks and corners of old London, it has a history of its own.

It was in Fox Court in January, 1697, that the poet Savage was

born; and in Brooke Street, close by, Chatterton, by his own hand, brought his short but brilliant career to a close.

Fox Court and its immediate vicinity is memorable also as the place where the Thistlewood plot was projected, although Cato Street was the spot where most of the gang were arrested. It was in a back room of the White Hart public-house, in White Hart Yard, Brook Street, now a dairy, where the conspirators met to plan their diabolical scheme. Richard Tidd, one of them, lived with his wife and family in a wretched dwelling in Hole-in-the-Wall Passage, and a quantity of arms and ammunition was seized there. Brunt, another of the conspirators, lived at 4, Fox Court, the next house to that which now constitutes the Ragged School, where several of their secret meetings were held.

In visiting the houses of the neighbourhood, it is plainly discernible by the old oak staircases and finely carved mantelpieces, although now timeworn and defaced, that they were in a former age the habitations of the rich and great; strange contrast to the picture they now present, the haunts of wretchedness, poverty in its most degrading forms, ignorance, squalor, vice, drunkenness, and crime; and this under the very shadow of one of the principal Inns of Court.

In a small outlet of the court, exactly opposite the present schoolhouse, and close to the building in which this institution was first commenced, stands the notorious house, one long room of which, until within the last twenty-three years, was known as the Thieves' Kitchen, such as that so graphically described by Charles Dickens, when speaking of this locality in his "Oliver Twist."

Here the young were taught to steal with dexterity, and initiated into all kinds of wickedness. This state of things continued to exist for some years after this school was at work.

The house eventually passed into the hands of an industrious and worthy man, who purged it of these characters and procured a better class of lodgers.

Having said thus much for the neighbourhood in which the school is located, we will next glance at

Its Origin.

A zealous city missionary (long since gone to his rest), whose work lay in the midst of this benighted neighbourhood, having represented to some friends the spiritual destitution and ignorance which prevailed in the courts and alleys of his district, and the absence of any suitable means to meet the necessities of such a depraved and poverty-stricken community, some few ladies consulted together and determined, if possible, to start a Sunday and Week-evening Ragged School. A

room was accordingly engaged for this purpose in Fox Court, and opened on February 16th, 1846, one of them undertaking to defray the expenses of commencing the work, trusting that, should it prove at all successful, it would eventually be recognised and supported by the Christian public.

In issuing their first annual report the committee (which consisted of nine ladies, one of them acting as secretary) were enabled to present to the public a very gratifying statement of the results of their labours, which had far exceeded their most sanguine expectations; the number of children in attendance had been large and regular, and there was manifested not only a willingness, but an anxiety on the part of the parents to send their children, who were equally desirous of attending the school. During the year many had learnt to read and made considerable progress in writing, and all had the Scriptures read and explained to them; these childten were of the very lowest orders of society, many of their parents being Irish Romanists.

The school was now open four evenings in the week, two for girls and two for boys, and on Sunday afternoons the boys attending one hour and the girls another. A paid superintendent and two paid teachers had been engaged, by whom, with a few friends giving their services gratuitously, the schools were well conducted.

The expenditure for the first year amounted to £53 8s. 8½d., towards which £32 7s. 6d. had been raised; from this time the Ragged School Union rendered effective help by annual grants towards the expenses.

For several successive years the work progressed very satisfactorily, notwithstanding the many obstacles that presented themselves to the teachers. At times great confusion prevailed, forms were upset, candles blown out, and boys freely indulged in those freaks so well known in the experience of most early Ragged School teachers. As time passed on these difficulties were gradually overcome; but it must not be supposed that the scholars entirely abandoned such pranks, for at far advanced periods in the history of the school, when gas was introduced, it was considered by these juveniles great fun to blow down the pipe and envelope the rooms in darkness. Coals, potatoes, dead rats, and many other interesting missiles were frequently thrown about the room, the mischievous urchins waiting a quiet and favourable moment for the display of such performances; boys occasionally entered the room leap-frog fashion, over the forms from one end of the school to the other, and upon one occasion, as the teachers and children were rising from prayer, a lady and several boys presented an amusing appearance, being covered with flour.

In the third year a gentlemen's committee was formed, and several

additional agencies were commenced, such as the Mothers' Association, Free Lending Library, Bible Fund, Provident Fund, &c.

On February 28, 1853, the first public meeting was held in the inquest room of St. Andrew's, Holborn, presided over by the Right Hon. the Lord Mayor (Alderman Challis). Amongst the speakers was Joseph Payne, Esq., who, in moving a vote of thanks to the Lord Mayor, concluded his speech with the following lines:—

If any man "seeth his brother have need,"
And giveth him nothing whereon to feed;
But shutteth his heart of compassion up
With the strengthening bread and the cheering cup:

If he saith to the naked "Be clothed, be warmed,"
And turneth the key on the garment formed,
And wrappeth not with it the shivering limb;
"How dwelleth the love of God in him?"

"Charity suffereth long—is kind;"
"Is not puffed up" with a vaunting mind;
But leaveth the mansion of lofty state
To plead for the Ragged and desolate.

Titles and honours of high renown
Can only be reckoned a moral crown
When worn with a heart that is meek and mild,
And careth for woman, and man, and child.

Then let us give thanks to our good Lord Mayor,
For sitting to-night in our first year's chair;
And follow the pattern he sets us here,
Our efforts to stir, and our hearts to cheer!

And may he possess, when he ends his life,
Away from all trouble and care and strife,
A place with the citizens, fair and bright,
Of the beautiful world that is out of sight.

At this meeting the Lord Mayor urged upon the committee the necessity of commencing a Day School, and volunteered to open it. Accordingly a Boys' Day School was opened in the following April, and the services of a master engaged; this proved a great success. During the year it was attended by 160 boys, the daily average being 50. A visible improvement was manifest in their learning and conduct, and the teachers received the grateful acknowledgments of the parents for the progress their children had made. Up to this time, however, there was no accommodation for a Girls' Day School, which was quite as much needed as the boys', there being but one room, and that too small for the purposes of the school; it was found desirable, therefore,

at this period to look for larger premises, and in September, 1854, the committee succeeded in obtaining a house, No. 5, Fox Court, at a moderate rent, which, by various necessary alterations, was adapted to the requirements of the school at an expense of a little over £33. A mistress was forthwith engaged, and a Girls' Day School soon started, which was attended with like encouraging results.

In the following year an accident happened to the school-house, which caused a temporary cessation of the work. Referring to this event we gather from the annual report of that year, that on Sunday morning the, 14th October, the ceiling, rafters, and tie-beam of the large upper room, forming the Girls' School, suddenly fell in. Providentially this happened before school hours, so that not a child or teacher was hurt. This apparently disastrous event happily resulted in permanent good to the schools, in an accession of public sympathy, and increase of space, light, and air, all very much needed. The whole expense of the improvements was promptly raised, and the schools soon reopened.

The agencies now at work in connection with Fox Court Schools are as follows:—Sunday Schools, morning, afternoon, and evening; Day Schools; Week Evening Schools; Week Evening Bible Classes for senior scholars; Singing Class; Children's Special Services; Lectures and Entertainments; Free Lending Library; Clothing and Shoe Clubs; Penny Bank; Mothers' Meeting; Ladies' Dorcas Society; Parents' Annual Tea Meeting; Visiting and Relief Association; City Missionary's Meeting; and Sunday Evening Services for adults, all of which operations, with the exception of the Day Schools, are carried on by voluntary workers.

In connection with the Sunday School may be noticed the Lodging House Mission.

In the summer of 1857 one of our teachers visited the lodging-house in George Court, opposite the schools, once notorious as the "Thieves' Kitchen," and obtained permission of the housekeeper to visit the kitchen; he took with him some Bibles from the school, and invited the lodgers to join him in reading the Scriptures and prayer. To this they gladly assented. The teacher invited them to ask questions, and engaged them in conversation on the subject of their reading. The few who were disposed to scoff were soon silenced and softened, and upon taking his leave they begged our friend to repeat his visits. Another lodging-house was also visited in Fulwood's Rents, and for some years services were regularly held in both places, and have been attended by encouraging results. Two lads from the men's lodgings have been placed in an Industrial School. Two young women have been induced to enter Reformatories.

The services have been attended sometimes by as many as 90 men, and in the Women's Kitchen about 30 have been present. A young woman found in the kitchen by a lady visitor was assisted by her into a situation, and having kept it for twelve months called upon the lady, and as a token of her gratitude for the timely aid and counsel she had received presented her with a handsome pincushion.

The Day Schools.

These have proved an inestimable blessing to the neighbourhood; before their existence there was no institution at hand to meet the wants of ragged and shoeless children, no one to rescue them from the pernicious lessons of the streets, or to educate and fit them for social life here, or lead their infant minds to contemplate a higher and better life in the world to come. The Day School for boys was no sooner open than numbers flocked in like stray sheep taking refuge in the fold. The same results followed the opening of the Girls' School in 1855.

The progress these unlettered children made was most encouraging to the teachers; most of them proved not only willing, but anxious to learn, and the results in this respect alone, more than compensated for the expense and trouble incurred in providing for them these means of instruction. But the teachers' work did not end here; the homes of the children were visited, efforts were made to clothe and feed them as far as means would permit. Little ones often presented themselves at school without having tasted food. The teachers state as many as twenty to thirty came one cold winter morning fasting. Through the kindness of friends a breakfast of bread and milk was provided for these poor hungry ones. "Destitute Children's Dinners" have for the last ten years become an institution at this school. Through the help afforded by the "Destitute Children's Dinner Society" hot dinners of good meat stew are provided at the school-house and dispensed by the teachers on Tuesdays and Fridays in each week, during the winter months, for about sixty children at a time.

A Clothing Fund has for many years been established, and largely appreciated by the parents, who from time to time have the pleasure of seeing their little ones in new clothes or shoes, which they could not have obtained for them but for this fund.

It has been the aim and purpose of this school to give the children an education to fit them for their position in life. In proof of this, each year since 1856 a number of boys and girls have proved successful candidates for the prizes annually awarded by the Ragged School Union, for having kept their places twelve months with good character, after having left the Ragged School, one imperative condition

being that they must have attended regularly the Sunday School. The number has varied from year to year, having once reached 29.

In September, 1874, the school was visited by the Inspector for the School Board, who declared it to be "inefficient." This was expected from the building, as it was only an old house adapted to school purposes. His report, however, stated that 33 per cent. of the scholars passed in two subjects—in standard 2, 35 per cent.; in arithmetic, 29 per cent.

Some correspondence was carried on with the School Board, in which it was stated that a Board School in the neighbourhood would be opened within a few months, and it was believed that would satisfy all the requirements of the district; at the same time he was instructed to say that the Board would be glad if the Committee of the Fox Court School could arrange to keep their day school open, at any rate till the new Board School was ready for occupation.

Since that date the school has been unmolested, the numbers are still as large, and the children more regular in their attendance. It has also been found necessary to engage the services of an assistant teacher for the Infant School. An old scholar, now a church member, has been selected to fill this position.

Before dismissing the subject of the Day Schools, we would notice the Treat at Christmas, which proves a very interesting event. A famous Christmas tree is provided, heavily laden with brilliant presents, contributed by their kind-hearted teachers and friends, and those who take a kindly interest in their welfare. One lady, in a large house of business in the City, has, for very many years, with the help of her friends, annually contributed from 100 to 150 garments for the little ones. After tea and a short address the tree is stripped, and the spoils, together with cake, oranges, and articles of clothing, are carried home to their delighted parents.

The Week Evening Schools were commenced at the outset of the work, in 1846, and since the first few years have been conducted entirely by voluntary superintendents and teachers. They were designed to meet the special needs of boys and girls who were compelled at an early age to toil at various occupations for their own support; in the case of a great number of such, the Week Evening Ragged School has been their only available means of attaining knowledge in reading, writing, arithmetic, &c. The scholars include a great number of Irish children and elder girls, accustomed to sell fruit, flowers, &c., in the streets, who, when evening sets in, gladly take their places in the classes appointed for them, and receive instruction from kind and loving teachers.

On Friday evenings as many as sixty to eighty may be seen busily plying the needle in making and mending garments for themselves.

Many of the boys are rough and unruly, but there are many well-behaved and attentive, who evince a strong desire to attain efficiency in such knowledge as will enable them to fill respectable situations.

Amongst many who have improved may be mentioned one

who was prepared to take a situation in an accountant's office. For some years he conducted himself well and made considerable progress, but in course of time imbibed sceptical notions and cast aside his moral obligations. He lost his situation and enlisted as a soldier; he

was soon called to join the army in India, and during the passage the Bible teachings received at Fox Court came back to him with full force, and, under deep conviction, he was led by the Holy Spirit to cast away his infidelity and yield himself unreservedly to Him who had thus called him by His grace. He has now been for many years in India, and through consistency of conduct and application to study, has risen to a good position, and is comfortably settled. From letters received, it is gathered that he is still growing in grace and usefulness; he frequently remits money for the support of his aged father, and begs his former teacher to use his influence in leading him to seek salvation through Christ.

Several visits have lately been made to the school by old scholars who are in the army and navy; one, a corporal, showed the stripe on his arm obtained for good conduct; he had sent home monthly a part of his pay, and said that all he knew he had learnt at Fox Court.

The Shoeblack Society has proved a blessing to very many boys who have passed through the Fox Court Ragged Schools; as many as sixteen have been in the brigade at one time, and formed a most regular and interesting Sunday School class. Numerous instances of good resulting from the connection of the schools with this society might be given, but space does not permit.

Many of the scholars have emigrated, and the recent loss by death of the late Major E. J. Robinson leads us to relate how the good effects of London Ragged Schools are recognised in distant lands. A few years since the gentleman alluded to, while travelling in Australia, observed there were a number of young emigrants, whose behaviour presented a striking contrast to others of the same class. They were intelligent, he remarked, industrious, and of uniform good conduct. "They never got into trouble." Surprised and pleased, he accosted them. "Who are you, and where do you come from?" "Oh," said they, "we are Lord Shaftesbury's boys." "Lord Shaftesbury's boys?" "Yes, from the London Ragged Schools." This gentleman resolved that on his return to England he would take the first opportunity to learn something of the institutions that had sent out those lads; and on arriving in London in April, 1854, and seeing an advertisement of the annual meeting of "Fox Court Ragged School," he at once attended the meeting, and volunteered from the platform his spontaneous testimony; became an annual subscriber and friend to the school during the remainder of his life, and bequeathed to it a legacy of twenty pounds.

The Hon. William and Mrs. Fox, of New Zealand, have proved firm friends to this school from the time it was first brought under

their notice some thirteen years ago. In the year 1867 another boy, through their assistance, emigrated to that colony. An extract from a letter received by the school friends from Mr. Fox at this time bears witness to the good resulting from the work of this institution. He says:—"I am glad to be able to write you the good news of D——'s arrival at last; after so long a passage, we began to have serious apprehensions for him, particularly in consideration of the violent hurricanes and storms which appear to have been so general all the world over—he arrived here at my house two days ago. . . . He is in first-rate health, and I have got him some employment to commence with, and though he will probably have some ups-and-downs before he gets into regular work, I have no fear of him if he keeps steady. His present master is a respectable smith who has been many years in the country only four miles from my house, so that I shall keep my eye upon him. . . . Of E—— (the youth who emigrated the year previously) I am glad to be able to report satisfactorily; he has got what I expect will prove permanent employment with a very respectable carpenter and house builder who has more work than he can get through. I am much pleased with E——, he is clean, respectable, intelligent, and a teetotaller, and is now apparently pretty well master of the colonial requirements of his business. What I know will please you also is that he has just been to tell me that he will in a month or so be prepared to remit you £10 towards his passage-money, and has no doubt of completing it within the two years originally talked of. This will enable you to send out another, and by degrees I hope we shall have a regular Fox Court community; but I must not forget to remind you that they should be, as far as possible, masters of a trade likely to be in demand. We hope you will be so kind as to keep us informed of your operations, and be assured that anything you have to tell will interest us. I hope we have not yet done with Fox Court, but may still drive an occasional stake in your hedge."

In addition to Bible and Singing Classes, Services of Song, lectures and entertainments, for both children and parents, have been given and thoroughly appreciated.

The annual holiday is anticipated by the poor women. They subscribe a part of the expense, and the deficit is made up by the friends of the school, and when the season arrives they are taken for the day, by van, rail, or steamboat, to a favourite place of resort.

Amongst the various agencies at work to meet their special wants may be mentioned a Blanket and Quilt Fund, and Coal Club. The Ladies' Dorcas Society works in harmony with the requirements of this meeting, and supplies good and well-made garments at a very low price. As a proof of the appreciation of these efforts by the

mothers, during the past year, 175½ yards of material, 97 garments, 33 blankets, and 5 quilts have been sold to them.

Boxes of clothing have occasionally been received from New Zealand for the use of this Society, kindly sent by Mr. and Mrs. Fox.

The Visiting and Relief Association has proved a means of much usefulness for many years, and is still actively at work.

There is one other interesting feature in connection with Fox Court at which we must glance before closing this review of the work, and that is the Annual Winter Treat given to 300 Fathers and Mothers in the ancient and beautiful Hall of the Honourable Society of Gray's Inn. Seventeen years ago, the school-house proving far too small to accommodate so large a number of persons, the question before the committee was, "Where shall we give the parents their Christmas Treat?" One of the members, by way of joke, suggested the Hall of Gray's Inn. The idea, however, was taken into consideration, and the treasurer of the schools undertook to consult one of the benchers upon the subject. He accordingly waited upon the then treasurer, the present Mr. Justice Lush, who inquired whether the school authorities would be responsible for the good behaviour of the guests. Having been assured that they would, he suggested that a memorial be sent in to the benchers. This was done, and was most kindly received, and not only was the use of the hall readily granted, but one of the benchers, the late Sir William Bodkin, presided over the first meeting. He spoke very feelingly to the poor people, and highly complimented them upon their conduct, assuring them that he never had presided over a better-behaved community. He also undertook to promise, on behalf of his brother benchers, that the hall should be again placed at the disposal of the committee for this purpose should it be required.

The parents were regaled with hot roast beef and plum pudding, &c. The police band of the E division having volunteered their services, played some lively airs meanwhile, and after some interesting and practical addresses, the party wended their way home to contemplate for the remainder of the year their "wonderful supper in the Grand Hall of Gray's Inn." Each year since that time the benchers have repeated their kindness in granting the use of the hall, and many very happy gatherings have been held there.

Should any of our readers wish to communicate with the friends of this school, they can do so by sending a line addressed to Mr. Fagg, the hon. secretary, at No. 287, Liverpool Road, N.

HOMES FOR TEACHERS AND THE WORKING CLASSES.

We have been favoured with a rough proof of a new prospectus of the Artizans', Labourers', and General Dwellings Company, Limited,

of which Lord Shaftesbury's second son, the Hon. Evelyn Ashley M.P., is the chairman.

By this company an opportunity is given to careful people to own their own dwelling of five rooms, worth £250, by a monthly payment of £3 for ten years. The houses are near the Clapham Junction and the Harrow Road.

The houses are divided into four classes, according to accommodation and position. The smallest contains five rooms on two floors; the parlour, kitchen, larder, and scullery, with w.c. and dustbin on ground-floor, and two bedrooms above. A third-class house has an additional bedroom. In the second-class house there is an extra parlour, making in all seven rooms; while a house of the first-class has eight rooms, a bath-room and w.c. on the first-floor being the additional accommodation.

Houses may be secured by hire of lease for 99 years, or purchase. Preference is given to the intending purchaser, as one object of the Company is to encourage the personal acquisition of the house by the payment of a slightly increased rental. Persons desiring to hire or purchase must apply in the first instance to the sub-managers on the estates, and all letters must contain a stamped envelope for reply. The rental for hire varies with the class of house, and also with some in exceptional positions. The ordinary fourth-class house is 7s. 6d. weekly, including rates and taxes; third-class, 8s. 6d. weekly, including rates and taxes; second-class, 10s. 6d. weekly, also inclusive of rates and taxes; and first-class, from 11s. to 12s. weekly, the tenant to pay rates and taxes. The shops and some exceptional houses are subject to special arrangements.

An intending purchaser must apply as before stated. For any class of house a sum of £10 must be paid down before the offer can be considered by the Board. Then, on signature of agreement, a further sum must be paid, varying with the class, and also with the period over which it is proposed to extend the payment of the balance. The purchaser may, if disposed, pay all the balance or definite proportions of it at the completion of the agreement, thus saving the charge for interest; or the balance may be wholly or in definite proportions paid off at the end of any subsequent month, the interest being charged only up to the date of settlement. The interest on the balance is computed at the rate of 6 per cent. per annum. The outlay for stamps and lease is fixed at a maximum of two guineas. The payments of the balance of purchase-money are made monthly, or at other intervals by special arrangement. The monthly payments are due in advance, the first at the time of signing the agreement; and should the purchaser have been a tenant previously, the rent also

must be paid up to the same date. The table subjoined shows the selling price of the ordinary house, the amount to be paid on signing agreement, and the monthly repayment according to the term of years over which the balance is distributed. These amounts include all payments to the Company on account of the purchase of the house. Of course there are the rates and taxes, which the purchaser will have to pay, and, as in all leasehold investments, the ground rent, which, as the Company is the freeholder, ranges only from four guineas to five pounds per annum, payable by half-yearly instalments on June 24th and December 25th.

A fourth-class house, five rooms, present value £250, ground rent £4 4s. per annum; payment by instalments, including principal and interest, according to the following table:—

Period of Repayment.	To be paid on Application.	To be paid on Signing Agreement.	To be paid by Instalments.	Monthly Instalments.
Years.	£	£ s. d.	£ s. d.	£ s. d.
7	10	2 6 5	237 13 7	3 12 0
10	10	4 12 9	235 7 3	3 0 0
14	10	6 4 4	233 15 8	2 1 0
21	10	2 14 4	237 5 8	1 13 0

RAILWAY BOYS' MISSION.

LARGE numbers of boys from Ragged Schools find employment in the goods departments of the railway stations of London. The large majority of them are engaged during the day, and at liberty in the evening, and at their homes or lodgings at night; while a small minority are occupied at night helping to send off luggage trains, &c. These boys are mostly occupied as messengers, signal, telegraph, booking, tarpaulin, cart, parcel, and call boys. When work is over, these boys congregate, and their influence then on one another is often painful and demoralising. The number employed at all the stations in London must be very great, as about 250 work on the South-Western railway at the three stations of Waterloo, Nine Elms, and Clapham Junction. Many of these boys come up from the country, and having no friends, have to find a place to sleep in (for it is not a home) in the cheap lodging-houses, there exposed to the evil influences of low and depraved men.

The friendless condition of these boys, and their evident descent on the plane of morals, to say nothing of the absence of Christian principles, attracted the attention of a gentleman (Mr. H. Eliot Walton),

and excited his deep sympathy on their behalf. What to do, and how to meet the difficulty, were problems not easily, nor at once, solved. A step, however, was taken, and, in Mr. Walton's own words to the editor, it is thus expressed: "The Lord laid it upon my heart to seek, and to care, in some little way, for them, and after much difficulty I succeeded in getting an interview with *one of them*, and then invited him to my own home, where I had a most interesting conversation, and learned much of the particulars of these lads, as to their employment, their homes, and the way they spent their spare time." A second step was soon taken to solve the problems, and again we give it in Mr. Walton's words. "After prayerfully considering the matter, I arranged to give a tea to a hundred of these boys, all employed at Nine Elms goods station. This tea-meeting passed off most satisfactorily, and I became acquainted with those that were present." A few days after a third step was taken. "I threw open a room in my house once a week of an evening for an educational class, to close with a short Gospel address." Thus, in a simple and unostentatious way, the Railway Boys' Mission made a commencement of active Christian effort.

Other steps have been taken to meet the necessities and promote the welfare of these lads; among them is that securing Temporary Quarters at 10, High Street, Vauxhall. Other steps are in contemplation, viz.:—

1. A Home for Railway Boys.
2. Free Teas.
3. School and Library.
4. Coffee and Recreation Room.
5. The erection of a Mission Hall.

The Coffee and Recreation Room is already in working order at the temporary quarters. The boys come in such numbers that the present rooms are too small to accommodate them. This success has so enlarged the conceptions of Mr. Walton as to induce him to think of building a Mission Hall, at a cost of from £800 to £1,000, towards which £250 have been already received.

Hitherto Mr. Walton has been single-handed, and worked alone, gathering in the funds and expending them on his sole authority. It is thought that the time has arrived when the effort should be placed on a broader basis, to secure the needful support, and to ensure the permanency of the Mission, and we are glad to learn that Mr. Walton, in consequence of the work increasing so rapidly, and so far beyond his expectations, desires the co-operation of others who will aid in the management and share the responsibilities, as a committee and trustees.

Gone Home.

ROBERT MOUNSTEPHEN.
JOHN FITZPATRICK SCOTT.
GEORGE CRUIKSHANK.

ROBERT MOUNSTEPHEN.

In the opening paragraph of Colquhoun's short sketches of notable lives we read: "We cannot but regard it as a sign of the favour of God to England, that from a very early period she has enjoyed the services of eminently good men. Ever since the introduction of Christianity, there have been raised up from time to time men of worth to do good in their generation. We have a golden chain of such names, stretching from the earliest period to our own. Some of these have filled obscure stations—some, like Alfred, the highest. They have been found in all professions; in the cell of the monk, like the venerable Bede; in the bishop's chair, like Grosstête; in the calling of the pastor, like Wickliffe; in the rank of the noble, like Lord Cobham; in the country gentleman's estate, like Hampden and Evelyn; in the work of the mechanic, and in the thrift of the tradesman. It would be an interesting employment to trace out this our Catena Patrum; for these are indeed the true fathers of our national character and institutions.

"It ought to be noticed that these persons were not the mere creations of our institutions. Their services were rather the cause of them than their consequence."

Colquhoun's survey and graphic description covered a large area, and comprised many generations; but the same observations hold good when applied to the limited area of the Ragged School work-field, and the short period of a single generation. We do regard the raising up of well-adapted agents, to effect a great work in a short period of time as a special favour of God. Some of these are still at their posts; they have worked on, and through the entire generation referred to, and their work for the Master is not yet done. Though sometimes wearied *in* that work, yet not *of* it. The time has not arrived to speak of these by name as freely as Mr. Colquhoun does of his celebrities, but the number of these early and enthusiastic workers is fast diminishing, and the few left have oft to hang their harps upon

the willows, and mourn the loss of friends and fellow-workers, beloved and highly esteemed, who have passed over Jordan, up the sunny slopes of Canaan, and entered within the portals of the Heavenly Jerusalem.

Among those who have most recently passed away is Robert Mounstephen, respecting whom his friend and co-worker, Mr. William Payne, thus writes. "In the year 1848 Mr. Robert Mounstephen joined the managing committee of Field Lane Ragged School, then meeting in two rooms in the first-floor of a house in West Street, abutting on Farringdon Road. The committee, having taken and fitted up a large room in the upper part of a building at the corner of West Street and Blackboy Alley, capable of holding 400 children, unanimously requested Mr. Mounstephen to take the office of honorary superintendent; he proved to be admirably qualified for the post, and under his able management the heterogeneous and uncouth elements, of which the school was composed, were reduced to complete order. His tact in enlisting and keeping the attention of adults and children, and in suppressing the first symptoms of disorder, was remarkable.

"Numerous branches of work were added from time to time to the Sunday and Friday Evening Bible Schools, such as Day Schools for boys, girls, and infants, the Ragged Church Service, Evening Industrial Classes, Men's School, Women's Classes, Penny Bank, Night Refuges for males and for females in separate premises in West Street, to all of which the superintendence was confided to Mr. Mounstephen, and under his able generalship and power of organisation the staff of teachers and workers became large and efficient, and the school, or rather institution, a model to the metropolis and to the country at large. A Quarterly Conference of committee, teachers, and other workers, nearly 100 in number, was presided over by Mr. Mounstephen at which, reports of the various branches of the work were read and commented upon, and any needed reforms or suggested improvements were noted and recommended to the consideration of the managing committee.

"He was constant in his attention to the work, spending hours of every day in superintending its various details, always at his post at the Bible Schools, &c., with a punctuality like that of Lord Nelson, being always there a quarter of an hour before the time of commencing, ready to receive the teachers and scholars as they assembled.

"He was much beloved by the poor, for whom he always had an open heart, and by the elder scholars he was facetiously designated the 'Bishop of Smithfield.'"

In 1862 the esteem entertained for Mr. Mounstephen by his nume-

rous fellow-helpers found expression in the presentation of his portrait, from which we inscribe :—

"This portrait of Mr. Robert Mounstephen was presented by the ladies of the Clothing Committee of Field Lane Ragged Schools, as a token of the grateful sense they entertain of the eminent services he has rendered to the Institution in its various departments of operation as their superintendent.

"London, November 5th, 1852."

His tact in availing himself of the aid of visitors who came from all parts of England and America was remarkable, and may be illustrated by the following anecdote :—

"The present Archbishop of Canterbury, when Bishop of London, came with his wife to visit the Bible School. Mr. Mounstephen noticing his clerical garb, at once asked him to take a class of young men, at the same time asking Mrs. Tait to take a class of young women, which they readily acceded to. A stranger, also a visitor, asked Mr. Mounstephen if he knew that the person to whom he had assigned the class of boys was the Bishop of London; he replied in the negative, but said, 'If that is so, I will ask him to give the address,' to which his lordship with equal readiness responded, and edified his auditors by a simple Gospel appeal, such as it was usual for the superintendent or a teacher to give at the close of the teaching."

Mr. Mounstephen held the office of superintendent to the year 1866, when the school was again necessitated to remove to new premises, about which time he ruptured the tendon of one of his legs, which confined him to his house for months, and prevented his ascending to the top of the new building, where the large schoolroom was placed. The committee were then reluctantly compelled to accept his resignation, when his name was added to the visiting committee, and a testimonial in recognition of his long and valuable services was presented to him by the committee and teachers.

The testimonial, in the name of the subscribers, was presented by Thomas Brooker, Esq., and consisted of a valuable clock, on the silver plate of which is engraved :—

"Presented to Mr. R. Mounstephen, September 25th, 1867, by the Committee and Teachers of Field Lane Schools, on the occasion of his resignation of the office of superintendent, which he had most efficiently filled for twenty-one years."

In the year 1850 Mr. Mounstephen was invited to join the Parent Committee—the Ragged School Union—which invitation he heartily accepted, and for twenty-eight years was a prominent member. Exactly on the completion of these twenty-eight years the following minute was entered on the Society's records :—

"It was reported at a meeting of the Committee of the Ragged School Union, held on February 8, 1878, that Mr. Robert Mounstephen, on January 26th, closed his earthly career and entered upon his heavenly service.

"It is just twenty-eight years since Mr. Mounstephen joined the Committee of the Ragged School Union. At the February meeting, 1850, he was nominated a member, unanimously elected at the March meeting, and in April took his seat at the Board for the first time.

"During the many years that have since elapsed, his attendance at meetings of sub-committees as well as the Managing Committee was remarkable for regularity and punctuality. By this constant attendance he acquired an intimate knowledge of the Committee's objects and decisions, and took zealous interest in seeing them carried out.

"Conjointly with his efforts in connection with the Parent Society, he held the office of Superintendent of the Field Lane Ragged Schools for twenty-one years. The duties of that office he discharged with singular fidelity; his commanding presence, genial manner, strong will, consummate tact, and firm reliance on Divine aid, were the secret sources of the absolute control he possessed over the wayward elements of one of the largest Ragged Schools in the metropolis.

"The Committee, on hearing the loss they and the Society have thus sustained, caused the following record to be entered upon their minutes:—

> "Resolved, that this Committee, having heard of the recent death of their friend and co-worker, Mr. Robert Mounstephen, cannot allow the solemn circumstance to pass without recording their sorrow at the great loss sustained by society, by themselves as a committee, but especially by his bereaved widow and children. At the same time, it is their privilege to place on record their deep sense of gratitude to Almighty God for raising up and sending into the Ragged School workfield so useful and persevering a labourer as Mr. Mounstephen proved to be, and for permitting him and them to cultivate that field for the long period of twenty-eight years.
>
> "To the bereaved widow, the daughter, and the sons of their much-esteemed friend, the Committee express their tenderest sympathy, and would earnestly pray that in their great loss they may each realise the supporting hand of a gracious God, and that the bright and useful example of the husband and the father, as a Christian worker, may not only be a source of comfort under bereavement, but an example to be

followed to God's honour and man's present and eternal welfare."

JOHN FITZPATRICK SCOTT.

On Friday, Dec. 28, John Fitzpatrick Scott, the night-school teacher at Drury Lane Ragged School, died in the Convalescent Home at Norwood. Born of Irish parentage, and his father and mother dying in his childhood, he was brought up by an aged grandmother in the Roman Catholic faith in the west of Ireland. When grown to manhood he came to England and entered a monastery in the south of London. Here, he afterwards told his friends, doubts of his creed assailed him, which he expressed to his brethren in the monastery, and by way of being established in the faith was ordered to lie under the table while the others were at dinner; there they kicked him, and he pinched as hard as he could their toes in return. He left the monastery and embraced the Protestant religion. But before doing so he sank into the very depths of atheism, drunkenness, and poverty. When nearly dying of starvation he followed the superintendent of Whitefield Mission home, through the rain, on the last Sunday of 1876. He was relieved both in body and mind, and as soon as possible set to work, and in the Ragged School made himself useful among the children. During the last year he wrote a volume, recently published by Partridge and Co., entitled, "The Hunchback of Carrigmore," and some poetic pieces, one of which we append.*

* "SATURDAY NIGHT IN DRURY LANE.

"I stood at the door of the Mission,
In the nipping and eager air;
Without, was the shout of wild revel,
Within, the sweet murmur of prayer.

"Without, 'mid the glare of the gaslight,
Was the rush for King Gin or King Gold;
Within, a few hearts bowed to Jesus,
Besought Him to add to His fold.

"These crowds so debased by vile passion,
These sinners so blind in their pride,
Poor souls! who forget how King Jesus
Once hung on a cross and died.

"Flush'd fierce with sin's sad excitement,
Their hearts with wild revel aflame,
They passed, and with voices grown husky,
Sang coarsely, 'The same old game.'

"The old game—of folly, of madness,
Of sin, and of sorrow, of shame;
The game that wins but earth's sadness,
Then stripes, and the worm, and the flame.

"They sang it—these men bleared and hoary,
Examples and relics of sin;
Other men's shame was their glory,
As they *begged* for their brain full of gin.

"They sang it—these maids young and comely,
Sear'd sore with the black brand of shame,
Not long from a mother's embraces,
Yet deep in the demon's dark game.

"They sang it—these children so tender,
Ever watchful for Satan's lewd lays,
Early turned from the arms of King Jesus,
And learned to yell at His praise.

In the last summer he sought and obtained permission to enjoy the change of air and quiet of the "Weary Workers' Rest" at Bracknell, Berkshire, and when acknowledging the boon said the benefit to an invalid was greatly increased by the place being a private home and not a public institution. He never recovered strength, for he had been exhausted by most severe privation, but was always cheerful and hopeful under all circumstances—never more so than when he knew his days could not be many; he sank quietly and willingly into death, and being asked when dying "if he was afraid," replied instantly, "Not a bit," then uttered some words which could not be distinguished, save the last, "Saviour." He then composed himself, and lying like a weary child, with his damp hand in that which pens this notice, "he fell asleep," and is now where they hunger no more, neither thirst any more, but where God shall wipe the tears from all faces.

GEORGE CRUIKSHANK.

The great English book illustrator is no more, but his works and his name will live through many generations, for his humour was as rich as it was abundant, and the expression of it in his pictures will have a lasting appreciation. The *Daily News*, referring to his skill, said:—"He drew low life to perfection, whether in its ludicrous aspects, or in its squalor, violence, pathos, or tragedy. He was an admirable illustrator of stories, seizing the most dramatic incidents for realisation, and crowding the design with life and action. His

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"So I stood at the door of the Mission,
With thoughts full of hope, full of pain,
Preserving the praises of Jesus
From the revels of Drury Lane.

"There came up a thing, once a woman;—
Ah! the pity to see such a sight,—
She asked, in a voice hoarse and drunken,
'What's giving away here to-night?'

"We are offering Christ and salvation—
'Come'—lay down your burden of sin;
You are old—very old—and damnation
May for *you* ere the morning begin.

"'Keep your Christ! *I* want to live merry;
King Gin, not King Jesus, to-night.'
And the 'old game' huskily singing,
She staggered away from sight.

"'Keep your Christ!' ay, though late I have found Him
In mud, and in mire, and in pain,
Christ is still the 'expected of nations,'
Though we meet Him in Drury Lane.

"'Keep your Christ!' yes, fast, till life's closing;
Yet, looking at sin-stricken brothers,
We *feel* the best way to keep Jesus
Is freely to give Him to others.

"To others so deaf in their passion,
To brothers so blind in their pride,
As deny that a Saviour—King Jesus—
Once hung on a cross and died.

"Lord! we can thank thee for hundreds
Redeem'd from sin, sorrow, and shame;
But now, Lord, our Church prays for thousands,
All the glory 'twill give to Thy Name."

picturesqueness was extraordinary, and he could manage his lights and shades with the skill of a Rembrandt.

One of these designs of "dramatic incidents," crowded with life and action, we were, by the kindness of the dead artist, enabled to give in our last volume facing page 41. When asking his permission to use it, he not only freely granted the request, but voluntarily offered to use his influence with the publishers to get the loan of the plate, and so save us the expense of reproducing it. It could not, however, be easily found.

His kindness of heart oftentimes led him to moralise with his pencil, and sometimes with wonderful effect. His bank-note sketch was a remarkable instance of it. The following is his own story relating to it:—

"About thirty or forty years back there were 'one-pound' Bank of England notes in circulation, and unfortunately there were at the same time a great many forged one-pound Bank of England notes in circulation also, or being 'passed,' the punishment for which offence was in some cases transportation, in others death. At this period I resided in the City (in Salisbury Square, Fleet Street), and having occasion to go early one morning to the Royal Exchange, upon my return between eight and nine o'clock, passed down Ludgate Hill, and seeing a crowd at the corner of the Old Bailey, suspected that the punishment of death was being carried out in the front of the gaol of Newgate, and upon looking in that direction saw several persons suspended from the gibbet. Two of these were women who had been executed for passing one-pound forged notes. I was much shocked at this sight, and, reflecting upon the number of persons who were put to death for this offence, I determined, if possible, to put a stop to so terrible a punishment for such a crime; and upon my return home, ten minutes after this, I made a sketch of the above note, and then made an etching of it. Mr. Hone, then of Ludgate Hill, published it, and, when it appeared, it created a 'sensation.' The directors of the Bank of England were exceedingly wrath. The crowd round Hone's shop was so great that the Lord Mayor had to send the police to clear the street, and these notes were in such demand that they could not be printed fast enough, and I had to sit up all one night to etch and send plates. Mr. Hone realised above £700, and I had the satisfaction of knowing that no man or woman was ever hung after this for passing one-pound forged Bank of England notes."

George Cruikshank, as all the world knows, was a teetotaler of the back-bone order, and again he moralised with his pencil in the production of "Bacchus" and "The Bottle." On the platform he advocated the cause of Ragged Schools as a handmaid to temperance. On one

of these occasions he carried the meeting with him, and with enthusiasm, by a personal reminiscence. His testimony was to the effect "that from the time I became a total abstainer my hand was steadier and my health improved. Before I took the pledge I could not hold a glass full of water on the palm of my hand, with my arm stretched out, without spilling some; but now," suiting the action to the word by stretching out his arm full length, "I could hold a glass brim full for any reasonable length of time without spilling a single drop. This muscular power continued till he was past eighty years of age.

His grave, perhaps only a temporary one, is in Kensal Green Cemetery, to be changed, probably, for one in the crypt of St. Paul's.

SPECIAL PRAYER FOR SUNDAY AND RAGGED SCHOOLS.

A CONFERENCE was recently held at 56, Old Bailey, composed of representatives of four Societies, viz., the Sunday School Union, Church of England Sunday School Institute, the Wesleyan Sunday School Union, and the Ragged School Union.

At this Conference it was unanimously resolved to appoint as days for special and universal prayer, on behalf of Sunday-schools throughout the world, Sunday, October 20th, and Monday, October 21st, 1878. By giving this timely notice, it is hoped the friends of these schools will be enabled to give full effect to this decision.

On this subject the following letter has been received by the Secretary of the Church of England Sunday School Institute from his Grace the Archbishop of Canterbury:—

"Addington Park, Croydon, Feb. 1, 1878.

"My dear Sir,—I am thankful to observe the increasing importance assigned to the place occupied by our Sunday-schools in the parochial system of the Church of England; and I am assured that this deeper realisation of the Church's responsibility with regard to the religious training of her younger members is owing in no small degree to the publications and the practical work of the Church of England Sunday School Institute. I think it is well that you should draw the attention of the clergy and laity of our Church to the annual day or days of special intercession on behalf of Sunday-schools, observed for the last few years in an increasing number of parishes. Not only will the observance of a special day in each year serve to organise scattered efforts, and to encourage us in the face of difficulty, but it seems also to be our bounden duty to unite before God in thankful acknowledgment of His blessing vouchsafed of late years to this special work, and in earnest prayer for an increase of His Holy Spirit for the time to come.—Yours faithfully,

"A. C. CANTAUR."

PAGE FOR THE YOUNG.

STONE, THE DUKE'S GARDENER.

"All that other folks can do
Why with patience should not you?
Only keep this rule in view,
Try, try, try again."

THE Duke of Argyle, when walking in his garden, saw a book on the grass. On picking it up he saw it was a Latin book on mathematics, and thought some one had taken it from his library and had forgotten to return it, and therefore ordered it to be taken back.

The gardener's son, stepping up, said, "Please your grace that book is mine."

"Yours!" cried the Duke; "do you understand Latin and geometry?"

"I know a little of them," said the lad, modestly.

The Duke further conversed with the lad, and found him intelligent beyond his position and years. This excited the Duke's curiosity, and he asked how he came to know so much. His answer was simple, but it is worth being printed in letters of gold.

"One of the servants taught me to read, and it is only needful to know the twenty-four letters of the alphabet in order to learn everything else one wishes." But the Duke wanted to know more in detail, and the lad explained.

"After I learned to read, the masons came to work on the house. One was called the architect, and he used rule and compass, and made a great many calculations. I asked the meaning of it all, and found there was a science called arithmetic. I bought a book on it, and went through it. I found there was another science called geometry I bought a book on that and learnt it. Then I found I could get on better if I could read these sciences in Latin, so I bought a dictionary and grammar, and learned Latin. I was then told that I could get on better still if I could read these sciences in French. I, at once, got the needful books and began to learn French. It seems to me that we can learn whatever we like if we know the twenty-four letters of the alphabet."

The Duke became greatly interested in the gardener's son, and helped him to pursue his studies. Some years afterwards a celebrated book was published in London, called "Stone's Mathematical Dictionary," and the author of it was Stone, the Duke's gardener's son.

Notices of Meetings.

THE ASHLEY MISSION IN BETHNAL GREEN.

Nine years ago the late Hon. William Ashley inaugurated an important Mission in Bethnal Green, which is known as "The Ashley Mission," and which since that time has been successfully carried on in one of the poorest and most crowded neighbourhoods of the East end of London. It is a matter of the utmost satisfaction that although the founder of the Mission has been removed from the work in which we know he felt a deep interest, it is still continued in his memory by his widow and friends, to the great benefit, temporal as well as spiritual, of the neighbourhood. We cannot do better here than to quote the following from the last Report of the Mission, printed for private circulation, but a copy of which has been forwarded to us by the Lady Superintendent of the Mission, Miss Bontem. It says:—"The Mission Hall is now in full operation, spreading its blessings far and wide; but he who was its founder, whose Christian spirit set it going, whose cheering words and genial smile shed a brightness over all its gatherings, will be seen there no more. He has been called away from the Mission he loved so well, but he will be long remembered in that hall, and many will carry that remembrance to the grave, and will not fail to tell their children what they owe to the honoured name of William Ashley."

On Thursday evening last, through the kindness of Miss Dudin Brown, a tea-meeting in connection with the Mission was held in Peel Grove Hall, Bethnal Green, at which the members of the Mothers' Meeting and the 150 members of the Men's Bible Class received invitations to be present. The large Bible Class, consisting entirely of working men, was personally conducted by the late founder of the Mission, and the members mournfully followed his remains to the grave in Kensal Green Cemetery. The social gathering on Thursday, Feb. 14th, was the first of the kind since the lamented death of the hon. gentleman in April last. After a substantial tea, a public meeting was held in the hall, which was very largely attended, there being nearly 400 people present, all of the poorer classes.

The Earl of Shaftesbury presided, but as his lordship had to attend another meeting, and could therefore only stay an hour, the proceedings commenced half an hour earlier than was intended with the singing of a hymn composed by his brother, the late Hon. W. Ashley, and prayer by the Rev. W. Warren, of the Operative Jewish Converts' Institution, Palestine Place, Bethnal Green. After a genial speech from Mr. Weylland, of the London City Mission, the noble earl in the chair, who was very warmly received, gave a brief address, in the course of which he said that he had come to the meeting out of respect to the memory of his lamented brother, so that although the occasion was in one sense a joyful one, it was to him not without a tinge of sadness. His lordship, in speaking of Mission-work among the poor, said that although the results, according to human estimation, were small, yet he knew from personal observation that they were,

in reality, great and permanent in their character—how great and how permanent would only be known in the last great day. In conclusion, his lordship, addressing the mothers who were present, many of them with babies in their arms, pointed out to them the great responsibilities of their position, and urged them to bring up their children in the "nurture and admonition of the Lord." Before leaving the meeting a cordial vote of thanks was given to the noble earl by acclamation for his presence on the occasion.

Mr. T. A. Denny was then voted to the chair, but before occupying it said he could not help giving expression to his unbounded respect for the "grand and good man" who had just left them, whose long, valuable, and consistent life shone out conspicuously in the history of so many of the religious and philanthropic institutions of London. What these institutions would do when it pleased God to call him to Himself, he did not know. God can always provide instruments for his own work, but at present there seemed to be no man in England who could take his place. "England," he said, as he sat down, "will miss the noble earl more than I care to think."

The rest of the evening was pleasantly spent in listening to a campanological entertainment provided by the Royal Hand-bell Ringers, the intervals between the pieces being filled up with short addresses by the Rev. Mr. Fletcher, of the London City Mission, Mr. J. C. Parker, and other gentlemen. The interesting proceedings were brought to a close with cordial votes of thanks to Mr. Denny for presiding during the latter part of the meeting, and to Miss Dudin Brown for her kindness and hospitality.

OLD FORD MISSION AND BRITISH WORKMAN.

The opening of the new buildings in connection with this institution was inaugurated on January 22 by a tea, public meeting, and bazaar, the chair being occupied by T. A. Denny, Esq., supported by the Rev. G. T. Driffield, the Rev. R. Parnell, the Rev. J. H. Blake, Mr. Wilberforce Bryant, Mr. G. Gurney Sheppard, Mr. Burnett Tabrum, the Rev. R. De Woolff, and other friends. Tea being concluded, and a short prayer having been offered by the Rev. G. T. Driffield, an interesting report was read, from which it appeared that the institution is steadily advancing in appreciation and usefulness, the executive being increased by many earnest and reliable workers. The cost of the new buildings, about £800, has been wholly borne by the friend who has so long interested himself in the work, but it is anxiously sought to reduce the present debt of £1,330, towards which £710 is conditionally promised. The adoption of the report was proposed by the Rev. J. H. Blake, and seconded by Mr. S. G. Sheppard, both gentlemen speaking warmly in favour of mission work and its advantages.

The Chairman, on its being carried, made some very pertinent and practical remarks upon the difficulties attending all efforts for good, and upon the necessity of having tact and discrimination, in addition to earnestness.

Mr. Burnett Tabrum next spoke with much feeling about Ragged Schools, with which he had much experience, stating that the work, though trying, frequently yielded great results, and that even out of the unpromising material of the

city arab some of the brightest ornaments of society had been made.

The Rev. R. Parnell, in expressing the sympathy he had with the Old Ford Mission and British Workman, spoke most judiciously as to the impolicy of introducing religious teaching at inopportune times, and he feared, in connection with "publichouses without the drink," more or less mischief was thereby done. He also, with much quiet humour, gave a telling anecdote of Rowland Hill.

During the course of the meeting the friends on the platform were conducted over the new premises by Mr. Arthur Farnan, the hon. sec., and also to the bazaar, which being then opened, left the ladies free to dispose of "articles useful and ornamental," of which there appeared a goodly stock, and which we hope found ready purchasers. The Mission Choir in the interim sang several pieces of music.

On the meeting being resumed, the Rev. R. De Woolff, of Surbiton, exhibited some very telling, and what should be convincing, diagrams bearing upon the advantages of total abstinence, and showing amongst other things, the difference in price between barley pure and simple and the finished article in the shape of beer; as also the amount of liquor a man drinks who spends 6d. a day on ale for ten years, and the snug freehold house he would have if he abstained for that time.

These illustrations caused much amusement, but, without agreeing with all the arguments put forward by the rev. gentleman, we must say they were well and forcibly put, whilst his concluding remarks, urging all to noble self-denial and labour for God, strongly impressed the meeting.

Votes of thanks to the treasurer, secretary, and chairman, who respectively briefly returned thanks, and the singing of the doxology, brought a very pleasant evening to a close.

It is to be hoped that the increased accommodation afforded by the new buildings and so liberally given will make the Old Ford Mission and British Workman a long-enduring institution for much useful work amongst those who require the help it so specially affords.

KING EDWARD STREET.

A very interesting and useful meeting of the parents was held on February 22, when 300 or more persons sat down to an ample tea generously provided.

After tea H. R. Williams, Esq., presided. "Hold the Fort" was sung and prayer offered.

Rev. B. Allen said a few kindly words on the parental influence and the means of increasing it by family and public worship.

Mr. J. G. Gent followed, as far as his strength would allow, on the training of children, and how to make a poor home a happy place.

Rev. W. Tyler called attention to the great educational advantages of the present day.

Mr. Lord spoke on the mother's great moral and religious power over her children when wisely directed.

Mr. E. Williams made reference to the power of love in a family.

Mr. Montague, the beloved superintendent, explained the varied operations of the school, and had a grateful word to say for his fellow-helpers.

The Chairman summed up, and then, with a vote of thanks and the benediction, the proceedings were brought to a close.